E Libris

DAVID'S Returne FROM HIS BANISHMENT.

Set forth in a *Thanks-giving* SERMON for the Returne of his Sacred *MAJESTY*

CHARLES the II.

And *Preached* at St *Maries* in OXON. *May* 27. 1660.

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OXFORD.
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To the Right Worſhipfull

Sr THOMAS SPENCER

Knight and Baronet;

And

EDVVARD ATKINS

Eſquire, Counſellor at Law,

Being *Burgeſſes* in *Parliament* for the Burrough of *VVoodſtock* in the County of *OXFORD.*

GENTLEMEN,

HIs *Sacred* MAJESTY's *long* Abſence, *being the* fruit *of our* ſins, *was alſo, and that deſervedly, the* ſubject *of our* Sorrow: *His* MAJESTY's *late* return, *being, as we hope, the* Anſwer *of our* Prayers, *is now, and that* deſervedly *too, the* Matter *of our Joy. The* Argument *of this*

Sermon, *is, the* return *of* David, King *of* Iſrael, *to* Ieruſalem; *and to* whom *can I then* preſent *it, but to* You, *who have been* Inſtruments, *of* our Choyce, *but in* Gods hand, *to bring back* our David, King *of* England, *to his* Ieruſalem *too.*

I dare not expect *your* Patronage *for this* poor *Diſcourſe*; *I humbly* beg *your* Acceptance: *in* my own *and our* Corporation's *name, I offer you this* Mite *of* Thanks, *inſtead of a* Talent *of* Debt. *I do, and ever ſhall want,* Ability *to make a* Payment; *but, I hope, I ſhall never want* Ingenuity *to make an* Acknowledgment. *I can do no more, but* beg *a* bleſſing *upon your* Perſons, Families, *and* conſultations *for the eſtabliſhment of this* Church *and* Nation *upon the* ſure *foundation of* Truth *and* Peace.

Your Worſhips moſt Engaged
Friend and faithfull Servant

F. GREGORY.

To the Reader.

Christian Reader,

Have formerly publiſhed ſeverall Sermons from the *Pulpit*, but none from the *Preſſe*, till now. *Empty* Diſcourſes may be *heard*, though *naked* Diſcourſes would not be *ſeen*. Some *Sermons*, like *Travellours*, dare *paſſe* along, where yet they dare not *dwel*. My *Sermons* crowd among thoſe, that dare venture one *Hearing*, but not abide a *Tryall*. However, I am now reſolved to venture my *Credit* among the *People*, leſt I ſhould ſeem, to have forgot my *Loyalty* to my *Prince*. I have ſent this Sermon abroad to *mind* the Nation, what God himſelfe *hath done*, and what he requires *us to do*, for our *KING*. I confeſſe, this Sermon hath in it little, but *Truth*, to encourage *me* to *Print*, or *Thee* to *read* it; the *ſubject* indeed is *high* and *Royall*; but the *Style* too *low* and *mean*; The *matter* of it is the *Glory* of our *Nation*, but the *Form*, I fear, will render it the *Readers Tædium* and the *writers bluſh*; however, as I do not at all expect thy *Applauſe*, ſo do not I much fear thy *Cenſure*; ſure I am, this Diſcourſe deſerveth neither; not thine *Applauſe*, becauſe 'tis *Plain*; not thy *Cenſure*, becauſe 'tis *honeſt*. It was not penned altogether

ex

ex Tempore, yet much of it without *due* deliberation. It vvas *put* into the *Oven*, but had not *time* to be *thoroughly* baked; I made all possible *haſt*, that I might be among those that *fetched back David*. Thou wilt find more of the Authours *affection*, then *Judgment*; more of his *Heart* then his *Head* therein. Such as it is, the *Printer* puts it into thy Hands, with this Requeſt: for the *Occaſion* of this Sermon, *bleſſe* our *God*; for its failings, *excuſe* the *Authour*. Farewell

The *Lords* and *thine*

F. GREGORY.

2 Sam. 19. 30.

And Mephibosheth *said unto the King, yea, let him take all, forasmuch as my Lord the King is come againe in peace to his owne house.*

THe Text conteineth that submissive answer, which *Mephibosheth*, a *loyall Subject*, returned to *David*, his *lawfull Soveraigne*. It was lately *Davids* lot to be banished from his Throne; in the time of *David's* exile, poor lame *Mephibosheth* through the treachery of *Ziba* is forc'd to continue at *Jerusalem*; *Ziba*, his *servant*, becomes his *accuser*; to *gaine* his *estate*, he *slanders* his *person*; to make him a *beggar*, he represents him as a *Traytour*; by a false impeachment of Treason *Ziba* gaines those lands for *himselfe*, which he had lately managed for his *Master*: Well, *David* returnes, *Mephibosheth* cleares his *innocence*, yet not his *estate*: *David* still leaveth one halfe in the hand of *Ziba*: *Thou* and *Ziba divide the land*: well, but how doth *Mephibosheth* bear it? *David* had now recovered his *owne right*, and is *Mephibosheth* content, that *David* should give away *his*? Surely, *Mephibosheth* being the *Grand-child* of a *King*, the *Son* of a *Prince*, and the sole *Heir* of *both*, his estate must needs be somewhat considerable: now, to lose but *one halfe* of a fair estate were a losse that *every* man would not bear, and how doth *he*? Why, to manifest his *love* to *David's person*, to testifie his *joy* for *David's returne* to his Throne, he is willing, upon that account, not onely to part with *halfe*, but *all*: so runs the Text: *And Mephibosheth said unto the King, &c.* *vers.* 29.

The Text conteineth *two* Generall parts.

1. A *Preface*; and therein the *Persons* concerned as the *Subjects* of this Discourse, and those are two: *Mephibosheth*, and *David*; a *Subject* and a *King*; Persons indeed of *different* degrees, yet *joyned* in the Text: *And Mephibosheth said unto the King.*

2. The *Substance* of *Mephibosheth's* answer to King *David*: and therein are *four* things considerable:

1. The *title*, which he giveth him: *My Lord the King*: 'tis not, *David* a *tyrant*: *David* thou *man* of *blood*; O no, 'tis for a railing *Shimei* thus to *blaspheme* the Lords Anointed; *Mephibosheth* knoweth no such language as this is; *David* indeed had done enough to *provoke Mephibosheth* against him, & yet *Mephibsheth* knows no title for *David*, but this: *My Lord the King*: the note from hence is this:

That there is a great respect, reverence, and honour due to the Davids of God; to the persons of Kings and Princes.

2. David's *exile*, Davids *banishment* from his Court and Throne; *My Lord the King is come againe*: The expression implyeth, that *David* had been *absent*, *David* had been *driven* from *Jerusalem*; David's *Scepter* was even now in *another* man's *hand*: David's *house* was ere while in *another* man's *possession*: there was an *Absalom*, that even now was got upon *David's Throne*: *My Lord the King is come againe*: if so, 'tis clear, that *David* had been forced to *fly*: the note from hence is this,

That God sometimes is pleased to suffer his owne Davids, his Anointed ones, even the choicest of Kings and Princes, to be banisht from their Courts and Kingdomes: *David* was none of the *worst* of Kings, and yet *this David* was driven away.

3. David's *returne*, David's *restauration* to his Throne: and therein are two things considerable:

1. The *manner* of *Davids* returne: *My Lord the King is come again in peace*: 'Tis mentioned as a *singular mercy*: *my Lord the King is come againe*: there's much in that, yea but, *my Lord the King is come againe in peace*: O that, that's blessed newes indeed! David's *absence* had been Mephibosheth's *sorrow*, yea but David's *returne* in *peace* proveth his *joy*: the note from hence is this:

That for God to restore his Davids, his anointed ones, to their crownes and Kingdomes, but especially in peace, is a signall mercy, a singular ground of joy.

2. The

2. The *place*, to which *David* was now returned, and whither's that? 'tis not said, *My Lord the King is come again to Jerusalem*: 'tis not said, *My Lord the King is come to such or such a Noble man's house*; but, *to his owne house*: the note from hence is this:

That the Lands and Houses, which belong to the Crownes of Princes, are such, as they may justly call their owne. That *Palace*, where *David* dwelt at *Jerusalem*, in Scripture language, is here said to be, *His owne house.*

4. Mephibosheths *loyalty* towards his *Soveraigne*, *David* indeed is now returned, but what is that to *Mephibosheth*? why, alas! *David* still giveth away halfe his inheritance, and what saith hee? *yea let him take all*: as if he had said, is it like to go well with *David*? why, then 'tis no matter how it goeth with *mee*; is the *Church* and *Nation* like to become a *gainer*? what then, though *Mephibosheth* prove a *loser*? here's my joy, *My Lord the King is come again in peace to his owne house*; and if so, *let him take all*. The note from thence is this,

That the restitution of a Gracious Prince to his Throne, is a mercy to be entertained with joy, even though it tend to a man's owne personall losse and disadvantage. Mephibosheth cannot but *joy* for David's returne, though he himselfe become a considerable *loser*.

1. Doctrine.

That there is a great respect, reverence and honour due to the Davids of God, to the persons of Kings and Princes. See this in *two* particulars;

1. There is an *humble deportment*, a *reverentiall behaviour* used by the *Saints* of God towards Kings and Princes. *Nathan bowed himselfe before the King.* no posture of body more reverent then this; *Saints* bow to *God*, *Nathan* bowed before the *King*; but how *low* did *Nathan* bow? Why? *with his face to the ground.* Surely, *Nathan* himself was a *person* of *Honour*, not only as a *Saint*, but as a *Prophet* too; *Prophets* were the *Anointed* ones of God as well as *Kings*; but yet the *Mitre* falls before the *Crown*; if the *Prince* sit upon the *Throne*, the *Prophet* must ly at his *foot-stoole*: But why do I speake of *Nathan*? *Bathsheba bowed and did obeysance to the King*: *Bathsheba* lookes upon *David*, not onely as her *husband*, but as her *Soveraigne* too; with *David* her *husband* shee might be *familiar*; but with *David* her *Soveraign* shee dares not bee *irreverent*: there was

1 *Reg.* 1. 23.

1 *Reg.* 1. 16.

indeed a *conjugall union*, and yet a *civill distance* between them: *Bathsheba*, as shee was Davids *Spouse*, lay in his *bosome*; but, as shee was David's *Subject*, she lyeth at his *feet*, but why all this? Doth *Nathan* only *court* his Prince? doth *Bathsheba* but *complement* with her husband? surely no; they both understood the *Princes honour*, and the *Subjects duty*.

2. There are *titles* of *honour* bestowed upon Kings and Princes: see this in *two* Particulars;

1. *Men*, *good* and *bad*, *Saints* and *sinners*, bestow these titles upon them: when Princes have been *holy*, even *sinners* have given them honour; and why so; surely, not for their *holinesse*, but for their *Majesty*. Againe, when Princes have been *unholy*, even the *Saints* of God have shewed them respect; And why so? Surely, not because they were *sinners*, but because they were *Soveraigns*. *My Lord the King*, saith *David* to *Saul*; *Saul* was none of the *best* of
1 *Sam.* 24. 8. Princes, at least, he was not so to *David*; *Saul* doth not the duty of a *King*, and yet *David* will do the duty of a *Subject* still: *Saul* hath not one good *word* for *David*, and yet *David* hath still a *title* of *Honour* for *Saul*, *My Lord the King*: and why so? Surely, 'twas not *courtship*, but *duty*; it was not *flattery* but *loyalty*; had *David* shewed lesse respect to *Saul* his Prince, he had shewed himselfe, not onely lesse a *Subject*, but lesse a *Saint*.

2. *God himselfe* bestows these titles upon them— It's true, *Saints* may bestow respect where 'tis not due— Yea, but where
2 *Pet.* 2. 10. *God* bestows honour, he there *makes* it *due*— *They are not afraid to speak evill of dignities* — Men may speak *evill* of princes, but *God* calls them *dignities* still— *I have raised thee up* — Saith God to *Pha-*
Rom. 9. 17. *raoh*; if *Pharaoh* be a *king*, though but a bad one, yet God *owneth* him as a man raised up by himselfe; well, but to what doth God raise up *Kings*? Surely, not onely to their *thrones*, but to
2 *Sa.* 19. 27. their *titles* too; and what are they!— *My lord the King is as an angell of God*— That's a title of honour indeed, but who bestowes it? alas! tis *Mephibosheth* a poor mortall man; yea but when once *God* comes to bestow titles of honour upon *Kings* and *Princes*,
Psal. 82. 6. He speaks at another rate, and how is that?— *I have said, yee are Gods*,— Surely, there's no title so high as this, that *God*, who numbers *himselfe* among *Kings*, is also pleased to number *Kings* among

among *Gods*— *Deus immortalis rex, rex mortalis Deus*— *God* is an *immortall King*, the *King* is a *mortall* God; God is pleased to *borrow their* name, and to *lend* them *his*— *I have said, yee are Gods*— 'tis observable, that this title is bestowed upon *wicked* princes; Kings, that are as *devills* in *practise*, are mentioned as *Gods* in *place*. Now, if Kings and Princes receive their titles of honour from *God* and men, from *Saints* and *Sinners*, tis an argument, that there is a reverentiall respect belonging to them. But, you'l say, why so? I answer;

Reasons.

1. God commands it— *Fear God, Honour the King*— *Quisquis* deum timet, *etiam* regibus honorem *habebit*— Saith *Calvin*; never did man truely *fear God*, but he likewise *honoured* the *King*. But what if Kings prove *Tyrants*? Why, *Etiam tyrannis, qui imperium obtinent, honor habendus*— Saith he; Princes, if *tyrants*, yet because *Princes*, must be honoured still— God hath made Kings and Princes, as the *fountaines*, so the objects of *honour* too; Men *may* receive honour *from* them, but men *must* give honour *to* them; if the *King* honour *us*, that is his *favour*; but if *we* honour *him*, that's our *duty*, and that because 'tis Gods *command*. I read of persons highly honoured at the command of *men*; *Pharaoh* commands to honour *Joseph*, and what followeth?— *The people cry before him, bow the knee*— A *Prince* honours a *Subject*, the *King* makes him a *knight*, a *Lord*, an *Earl*, and what then? Why, we respect that man as a *Knight*, a *Lord*, an *Earl*,— *Thus shall it be done to the man, whom the King delights to honour*— Yea, but shall not much more be done to the man whom *God* delights to honour? O Surely, if the *Princes honour* be the *command* of *God*, to deny that honour, must needs be the *Sin* of *man*. 1 *Pet.*2.17. *Gen.*41.34. *Est.* 6. 6.

2. Kings and Princes are of Gods *ordination*— *The powers that be, are ordained of God*— 'Tis not said— The powers, that are *righteously exercised*, but the powers that *be*— God ownes them all, *By me Kings reigne:* tis not said, *Good* Kings, *righteous* Kings, but *Kings* in the *generall*; *Non fortuitò evecti sunt magistratus ad honorem, sed Dei providentiâ*, saith *Calvin*; tis not *Chance*, but *Providence*; tis not *Fortune*, but *God*, that advanceth Kings and Princes: *Rom.*13. 1. *Prov.*8.15.

ces: *I have raiſed thee up*, ſaith God to *Pharaoh*: if *Pharaoh* wear a Crown, tis *God* that ſets it upon his *head*; if *Pharaoh* manage the *Scepter*, 'tis *God* that puts it into his *hand*. *Malis dominandi poteſtas non datur, niſi ſummâ Dei providentiâ*, ſaith *Auſtin*, the moſt *unrighteous Kings* receive their power from the moſt *righteous* God, *Qui imperium dedit Auguſto, idem & Neroni; Qui Conſtantino Chriſtiano, ipſe Apoſtatæ Juliano*, ſaith that Father: That *God*, who ſet up *Auguſtus*, one of the *beſt* of the *Romane* Emperours, did alſo ſet up *Nero*, that *monſter* of men, that *ſame* God, that exalted *Conſtantine* a *Chriſtian*, did alſo exalt *Julian* an *apoſtate*. The *Heathen* confeſſed this truth, ἐκ γὰρ Διὸς βασιλῆες — Kings are from God; and if ſo, if Princes bear the *ſtamp*, the *image*, the *inſtitution* of God, they muſt needs be perſons of Honour.

Rom. 13. 1. 3. Kings and Princes are *ſupreme*. *Let every ſoule be ſubject to the higher powers.* Surely, if *every* ſoul muſt be *ſubiect*, it ſeemes there's no ſoul *equall*: well, but who are *Paul's* higher powers? doubtleſſe, the higher powers at that time were the *Romane Emperours, Kings* and *Princes*: So *Peter* ſeems to tell us, *Submit your*

1 *Pet.* 2. 13. *ſelves*; to whom? *whether to the King, as ſupreme*: there lieth in the words an *exhortation* and an *argument* to preſſe it, *Submit your ſelves to the King*, there's the *exhortation*; *to the King as ſupreme*, there's the *argument*. Tis not ſaid, *ſubmit to the King*, as *holy*, as *righteous*, but as *ſupreme*. I know, 'tis a queſtion, *an dominium fundatur in gratia?* but ſurely, *dominion* in the *King*, *obedience* in the *Subiect*, are both founded not in the Princes *holineſſe*, but in his *Supremacy*. I ſhall not diſpute, whether this text doth *ponere* or *ſupponere*, whether it *barely ſuppoſeth*, or *peremptorily affirmeth* the King to be ſupreme; only thus, the *uſuall* ſupremacy of Kings is that, which another Scripture ſeemeth to aſſert, *It ſhall bring him to the King of terrours*. Death is here ſtiled the *King* of *terrours*, what

Job. 18. 14. is that? ſurely, that which the *Philoſopher* meanes φοβερῶν φοβερώτατον, the *ſupreme*, the *higheſt*, the *greateſt* of terrours: if the *King* be not *ſupreme*, there's little *ſavour* in that expreſſion. I find, *ſupremacy* is that which Kings *challenge*, and are loath to *part* with. *Pha-*

Gen. 41. 40. *raoh* indeed imparts *much* of his honour to *Joſeph*, but yet he tels him, *I will be greater in the throne then thou.* *Joſeph* was high, and

2 *Sam.* 12. 7. yet ſtill but the *Second* man in the Kingdome. Nay more, *ſupremacy*

cy is that, which *God* seemeth to ascribe to *Kings* and Princes, *I anointed thee King over Israel*, if David be *King*, then is David *over* Israel; *Rex omnibus maior, solo Deo minor*, saith *Tertullian*, these *Gods* on *earth* know no superiour, but that *one God* in *heaven*. Hence is that of Saint *Austin*: *Rex semper honorandus, si non propter se, attamen propter ordinem*: Kings are for ever persons of *honour*; if not for their *Goodn sse*, yet for their *Greatn sse*. There is an honour due to *inferiour* Magistrates, but surely to the *Prince* much more: if there be a glory of *Starres*, there must needs be a glory of the *Sun*: If the *little hils* be *exalted*, doubtlesse the *mountaines* cannot ly *low*; if there be an honour due to a *Judge* upon the *bench*, O then what honour is due to the *Prince* upon the *Throne*! But,

4 Kings and Princes are *Persons* of *value*: *cæteris paribus*, none so considerable as they: that, which makes things respected, is their value; and who is so valuable as *Kings*? God valueth none so much as *Kings* and *Saints*. 'Tis with men, as 'tis with a set of counters: 'tis true, if counters be shuffled together in a *Box*, they are all *alike*: so here, if the *Prince* and the *Peasant* be shuffled together into their *graves*, their *dust* is *equall*: but now, if you cast an *account*, this counter stands for *one*, but that for *ten*; this counter stands for *hundreds*, but that for *Thousands*: 'tis thus with *men*: in the world God hath the *accounts* of his *Providence* to be cast, the *poor* man stands for *one*, but the *rich* man stands for *ten*; the *Noble man* stands for *hundreds*, but the *Prince* for *Thousands*: so did David, *Thou art worth ten thousand of us*: But why so? Surely David, whil'st a *Sheepheard*, stood but for *unities*, yea but David, when once a *King*, stands for *thousands*: David, considered as the *Son* of *Jesse*, stood but for single *tens* at most: yea but David considered as the *Lords anointed*, stands for *ten thousand* at least. Now, if *things* be respected for their *value*, why not *persons*? None so considerable as Kings, and if so, who so honourable as *They*? 2 *Sam.* 18. 3.

5. Kings and Princes have an *honourable station* here in the world: see this in *three* particulars:

1. The *trust*, which God reposeth in Kings and Princes, is a *trust* of *honour*. God counts himselfe *honoured*, when we *trust* him: if a friend dare trust us with his *silver* and *gold*, it is our honour. In the Courts of earthly Princes, *places* of great *trust* are *places* of *honour* too:

too; 'tis a mans *glory* to be intrusted with the Prince's *Seal*, with the Prince's *treasure*; now *Kings*, under *Christ*, are the great *trustees* of God, they are the *Lord-keepers* of heaven, *Custodes utriusque tabulæ*; they are the *Lord-treasurers* of heaven: God trusts them with his *treasure*, his *Jewels*, his *Saints*; God trusts them with our *estates*, our *liberties*, our *lives*, our *religion*, our *soules*, and what trust like this?

2. The *relations* of Kings and Princes are *relations* of *honour*. The *Kings* of *Israel* are stiled *the heads of the tribes of Israel*: and surely, no *member* so honourable as the *head*; Princes wear their *crowns* not in their *hands*, but upon their *heads*; 'tis the *head* that deserveth this honour. *Kings shall be thy nursing fathers*: Kings are *Fathers*, there's their *Relation*; they are *Nursing* fathers, there's their *Trust*. Tis an honour to be the father of a *child*, but what is it to be the father of a *country*? such a father can never want an *heir*, and such a father should never want an *honour*.

Esa. 49. 23.

3. The *employment* of Kings and Princes is an *employment of honour*. Men are honourable, not alwaies for what they *are*, but for what they *do*; 'tis not so much the *man*, as the man's *employment*, that challengeth our respect. Not *Joseph* a *prisoner*, but *Joseph* Pharaoh's *Lord high steward*, is the man that is honoured. Men *ignobly* born, wrapped in *raggs*, if call'd to some *high* employment, may wear their scarlet *robes*, as *persons of honour*: well, but what employment so high as that of *Kings* and *princes*? Tis an employment of honour to be the governour of a *town* or a *castle*, but what is it to be the governour of a *Nation*? Kings are the *vice-royes* of heaven, Gods *vice-gerents* upon earth; *he is the minister of God*: God owns Kings as Deputies of his, *great deliverance giveth he to his King*: and why *his*? surely, *his* by *patent*, *his* by *delegation*. Our *ministers* are the *ambassadors* of *Christ*, our *Princes* the *deputies* of *God*. The Minister *intreats*, the Prince *commands*, and both in the *stead* of God, *Ye judge not for man, but for the Lord*, what is that? surely, as *for* the *glory*, so *in* the *roome* of God. Now is there not a respect due to Kings and Princes for this? we give a respect to the *Major* of a Corporation, and why so? possibly the man's but a *beggar*, possibly the man's but a *scandalous* sinner; yea but he is the King's *Lieutenant*, he represents the Prince, and for that we respect him:

Rom. 13. 4.
Psal. 18. 50.
2 *Chr.* 19. 6.
Psal. 49. 20.

so

ſo here, ſhould Kings and Princes be naught, yet they are *God's vice-gerents* ſtill; conſider them as *men*, ſo they may be *vile*; conſider them as *Magiſtrates*, ſo they muſt be *honourable*. *Man being in honour, and having no underſtanding, is like the beaſts that periſh.* Pſal. 49. 20. The text implieth, that a man may be without *underſtanding*, without *Grace*, and yet be *a man in Honour* ſtill. 'Tis true, the Prince's *ſin* may *degrade* him, in Gods account, even *below* the Condition of *beaſts*; yea but the Prince's *Place* and Employment *exalt* him *above* the common Condition of *Men*.

Uſes.

1. *Of Information.*

Is there indeed a great *reſpect*, *reverence*, and *honour* due to *Kings* and *Princes?* then ſurely this Doctrine informes us how much thoſe perſons are too *blame*, that deny this reverentiall reſpect, that juſtly belongs to the Lord's anointed. See who they are in three particulars.

1. Men are too *blame*, that entertaine dishonourable *thoughts of*, and *diſloyall wiſhes to* their Kings and Princes, *Curſe not the King, no not in thy thought.* Eccl. 10. 20. God layeth a reſtraint, not only upon our *words* and *actions*, but even upon our *thoughts*. Its true, *high treaſon* conſiſteth in *words* and *actions*, but yet there is a *petty Treaſon* even in *thoughts*, *How long will ye imagine miſchiefe againſt a man?* Pſal. 62. 4. What *man* doth *David* mean? ſurely, *himſelfe* the *king*. Tis a ſin not only to *doe*, but to *imagine* miſchiefe againſt the *Prince*. Indeed there's little *danger* in thougts alone, but yet in thoughts alone there is much of *ſin*. Treaſon only in *thoughts* hurts not the *Prince* its *Object*, but ſtill it doth hurt the *ſoul* its *ſubject*; *Bleſſe them that curſe you*, yea that is *Chriſtian*; yea but to *curſe* them in thoughts, whom we ſtand bound to *bleſſe*, that is *deviliſh*. Mat. 5. 44.

2. Men are too *blame*, that *ſpeak unadviſed words* concerning Kings and Princes. *They are not afraid to ſpeak evill of dignities;* 2 Pet. 2. 10. They *are* not afraid, but the expreſſion implieth, they *ſhould* be afraid. That God who *holds* our *hands*, doth alſo *ſtop* our *mouths*, *Who may ſay to a King, what doſt thou?* Eccl. 8. 4. Tis not, who *dares* ſay? but who *may* ſay! who *ought* to ſay? So *Elihu* interprets it, *Is it fit to ſay to a King, thou art wicked, and to Princes, ye are ungodly?* Job. 34. 18. Tis not ſaid, is it *ſafe* to ſay? but, is it *fit* to ſay? It implieth that in

*Exod.*22.28. saying ſo, there is not only *danger* but *ſin*, *Thou ſhalt not revile the Gods, nor curſe the ruler of thy people*; to *ſpeak* againſt the *King*, is to *ſin* againſt the *Lord*. God himſelfe hath *tied* our tongues, and yet alas! how do tongues *break* out in this particular? *Come out,*
2 *Sam.*16.7. *come out, thou bloudy man, thou man of Belial*: that is *Shimei's* language to David *King* of *Iſrael*; well, and what hath been *our* language to *David* King of *England*? Its true, David *King* of *Iſrael* had his *ſins*, and David *King* of *England* had his *miſcarriages* too; but yet remember, the *ſpots* of Princes are *magnified* by the *perſon* that weares them. That which looks but like an *Infirmity* in the *Subiect*, in the *King* would look like a *crime*; a *freckle* in the *face* is more viſible then a *ſcar* in the *foot*. I am perſwaded, that day, that *England* loſt the *lateſt* of her Kings, that day the *world* loſt the *beſt* of its Kings. Tis not eaſie to ſay, whether he were more *patient* in his *ſufferings* or *innocent* in his *doings*; Tis not eaſie to ſay, whether hee were the *better King*, or the *better Chriſtian*. Well, what *language* found our *England's David* from amongſt us? *Come out, come out, thou oppreſſour, away with a Tyrant*; Yea, but why a *Tyrant*? why an *Oppreſſour*? ſurely, *ſince* his death *England* hath *ſtoutly* born more *heavy* burdens then ever; and that looks like an *argument*, that the *King* of England had not *cracked* our *ſhoulders* & *broke* our *back*. Oh no, Κύνες ὑλακτῶσι σελήνῃ The Dogs bark at the *Moon*, and why ſo? the *moon* indeed hath ſome *ſpots*, but yet the Dogs do not bark at the *Moon* upon that account, it may be her *light* offends them; ſurely, it was not the *ſpots*, but the *Glory*, the *honour*, the *dignity* of his *late Maieſty*, that made the *dogs* ſo bark at England's *Sun*. Alas! alas! ſuch bitter language was intended as his *reproach*, but it proves our *ſhame*; we fought againſt his *authority* with *ſwords* in our *hands*, there's our *rebellion*; we fought againſt his *name* and *honour* with *ſwords* in our *mouths*, there's our *Blaſphemy*.

3. Men are *highly* too *blame* that *act* againſt their Kings and Princes. If it be a ſin to *think*, what is it then to *ſpeak*? if it be a ſin to *ſpeak*, what is it then to *act*? and yet alas, ſuch men have been amongſt us! *Submit your ſelves to the King*, ſaith God, *riſe up againſt the King*, ſay men; *Honour the King*, ſaith God, *reproach the*

King

King, ſay men; *Pray for the King*, ſaith God, *pray againſt the King*, ſay men. Surely, men do not well remember that of the Apoſtle, *whoſoever reſiſteth the power, reſiſteth the ordinance of God*: it's true, *men* make the *crown*, tis *God* that makes the *King*; to *melt* the *crown*, is to *deſtroy* but the workmanſhip of *man*, to *make* away the *King*, is to deſtroy the workmanſhip of *God*; 'tis that which we have done both waies, we have made away both *King* and *crown*. *Rom.* 13. 2.

I read, how *tender* David was in this particular, *God forbid, that I ſhould ſtretch forth mine hand againſt the Lords anointed*. David had now *King Saul* in his *power*, but yet he *ſpareth* him, and why ſo? alas! if David had *killed* Saul, being his *enemy*, it had been *cruelty*, and yet that David *ſpar'd* him, being the *King*, it was not *mercy*, but *Loyalty* and *Juſtice*. The text tells us, that when David cut off the *skirt* of his *Soveraigne's garment*, *his heart ſmote him*; you will ſay, why then did he do it? Surely, to evidence, that although *King Saul* was a *perſecutour* indeed, yet *Subiect David* would be *no Trayteour*; ſure it is, when David cut off Saul's *ſkirt*, he might as eaſily have cut off his *head*, as we have done; but *the Lord forbid*, ſaith David: if David took up armes, he uſed them not to *deſtroy* the *life* of his *Prince*, but to *defend* his *own*. David well underſtood, that for him to murder Saul, would be a *Treaſon* againſt his *Soveraign*, a *ſin* againſt his *God*, a *wound* to his *own ſoul*! 1 *Sam.* 24. 6.

2. Uſe of Exhortation.

Is there indeed a great *reſpect, reverence* & *honour* due to Kings & Princes? is it that which God himſelf requires? O then be exhorted

1. To *mourn* over and *beg pardon* for the ſad *miſcarriages* of *England* towards the Lords anointed ones. We are bound to *honour* our Kings and Princes; well, and how have we done it? *Murder* the *Father*! *baniſh* the *Son*! is *this* the honour we owe them? are our ſolemne *oaths* and *covenants* come to *this*? we ſware to *preſerve* his Majeſties *Sacred perſon*, and yet we have *killed* him; when we ſware to make him a *Glorious Prince*, did we intend to make him a *Glorious Martyr* too? ſurely, *Martyrdom* it was upon *his* account, though *murder* upon *Ours*. Alas! to bring a Prince from a *Palace* to a *ſcaffold*, from a *Throne* to a *block*, is *this* the *duty* that God requires from *Subiects*? ſhall I ſhew you the *foulneſſe* of that act in 4 Particulars?

1. Twas an act of *high Iniuſtice*. You will ſay, againſt *whom?* I anſwer, againſt *God* and *Man*.

1. Againſt *God*. Kings are *Gods Deputies*, and is it juſt with *man* to *remove* them? Kings are *God's Vice-gerents*, and is it juſt for *man* to *pull* them *down*? O ſurely, Kings are accountable to none but God, who gives them their commiſſion; *Reges in ipſos Imperium eſt Jovis*, ſaith *Horace*, that God alone, who *exalts* the Prince, hath power to *degrade* him; for *men* to *depoſe* and *execute* Princes, is boldly to *invade* the *right* of God, the *Prerogative* of *Heaven*.

2. Againſt *man*: I mean both *King* and *Subiect*.

1. Twas an act of *high Injuſtice* againſt the *King* himſelfe. Alas! our King loſt his *pretious blood*, as no *Subject* can ordinarily loſe a *penny*: what a *ſubject* loſeth, he loſeth by *law*, he muſt loſe by the *judgment* of his *Peers*; well, and by what *law* did our King loſe his life? not by the law of *heaven*, that commands an *honour*; not by the law of *England*, that requires *obedience*; well, but was he judged by his *Peeres?* ſurely, Kings have no Peeres at all; but however, was he judged by his *Nobles?* ſurely no, of all the *Nobles*, *Barons*, *Earles*, *Marqueſſes*, *Dukes* of England, I think, there was not ſo much as one among the *Judges* of the *King*: O no, thoſe *ſtars* hid their faces, and would not ſee their *Sun* eclypſed. It was the *Shrub* that pull'd our *Cedar* down; they were but *whelps* that tore out our *Lyons* throat; it was the *dirty foot* that kickt off England's *royall head*: Our *Gracious* Prince, that died *without a law*, without a *Legall Jury*, died with as much *injuſtice* as *innocence*.

2. Twas an act of high injuſtice againſt the *Subiect*: when *England* loſt her *King*, *ſubiects* as *children* loſt their *father*; wee have ſmarted under the laſh of *ſtep fathers* ever ſince: when *England* loſt her *Prince*, *ſubiects* as *ſheep* loſt their *ſheepheard*, and have not the *wolves* devoured us ever ſince? when *England* loſt her *Soveraigne*, *ſubiects* as *members* loſt their *head*: well, ſuppoſe *England* deſerved this loſſe, yet what have our *neighbour-nations* done? had it been juſt for *Engliſh men* to kill the *King* of *England*, yet was it iuſt for *us* to kill the *King* of *Ireland*, the *King* of *Scotland* too? if we muſt needs behead *our ſelves*, yet muſt we behead our *neighbours* too? O diſmall ſtroke! O act of injuſtice! an act that renders *three* nations *fatherleſſe* at *one* blow. But

3. Twas

2. Twas an act of the greateſt *cruelty* imaginable. Had the death of the King been *juſt*, yet it had been *cruell* too; indeed, Judges muſt be juſt, but ſtill Judges muſt not be cruell; as to the *act* it ſelfe, *Juſtice* was but *pretended*, but as to the *circumſtances* of the act, the *Cruelty* was *Reall*: tis reſolved, the King muſt die, but *when* and *where?*

1. *When* muſt he dy? why, the *third day* after his *ſentence*: A *ſhort* time, you will ſay, for a *King* to ſet *his* houſe in order, to diſpoſe of *three* Kingdomes; but as to that, his enemies reſolve to do it *for* him, hee needs no longer time on *that* account; well, but the King muſt die the *third* day, alas! a *ſhort* time of *repentance* for ſo *notorious* a ſinner as his enemies made him; had not the *Kings innocence* been greater then the *mercy* of *Rebels*, they took the ſpeedieſt courſe to turne his *body* into the *Grave*, and his *ſoul* into *Hell*, the ſame moment: tell me, what though *Juſtice* muſt be done to the *body*, yet is there no *charity* to be ſhewed the *ſoul?* if the King be unfit for *earth*, yet let him have a little longer time to prepare for *Heaven*: O no, there is *no reprieve*, no not for a *day*, though the Saints of God *beg'd* it with *Teares*. But bleſſed be God, our *King* was *fit* to die, and upon that account, had no more *need* to *deſire*, then his enemies had *will* to *grant*, the leaſt delay.

2. *Where* muſt he dye? alas! at *his own door*. When he was *dead*, he might not be *buried* in his *own* proper *graves*; but when he is to *dy*, that is to be done at his *own gate*. Poor Prince! the place of his *Royalty* muſt be the place of his *Execution*. Well, and was there *no* place could ſerve but this! Surely, tis that which muſt needs *imbitter* his death the more; at one view he is forced to behold his *former Glory*, and his *preſent Calamity*; did not the *very place* miniſter an occaſion to the *King* of ſuch thoughts as theſe? alas! I *was once* a *King*, there ſtands my *Palace!* I am *now* a condemned *priſoner*, lo, here is my *Scaffold!* I *once* lived as a *Prince*, yonder is my *Throne!* I muſt *now* die as a *Malefactour*, lo, here is my *block!* I once *lived* as Englands lawfull *Soveraigne*, yonder my *Nobles* were *then* about me! I muſt now *dye* like a *Tyrant*, behold my *Executioner*! Alas! Poor Prince! but O cruell Subiects! before he ſhall *dy*, he muſt be minded in what *Pomp* he had *lived*: at *once* he muſt ſee the *axe* and the *Scepter*; to make him a compleat, not

only *man*, but *Prince* of *ſorrowes*; he muſt not *loſe* his *head*, till he once more *view* his *crown*, that adorned it.

3. Twas an act of *ſcandall* to the *Church of God* amongſt us. That blow, that *ſtruck* off our *Princes head*, did even *ſtrike out* our *religion's breath*; when our *King* loſt his *life*, our *religion* loſt her *Glory* too. The *depoſing*, *aſſaſſination*, *murder* of Kings is a doctrine which we *condemne* but *practiſe*; 'tis a doctrine that *Proteſtants father* upon *Rome*, but now have *found* in *England*. The *Primitive* Chriſtians never owned it, *Rogamus, Auguſte, non pugnamus*, that is their language, O *Auguſtus*, we do not *fight* with *ſwords*, but *beg* with *teares*; and why ſo? ſurely, not for want of *power*, but for *want* of *will*, ſo *Tertullian*, *Vis nobis non deeſt vel numerorum, vel nummorum*, we want neither *money* nor *men*, we *might* rebell, but out of *conſcience dare* not. Had our Gracious *Soveraign* been a reall *Tyrant* indeed, yet he was a *Proteſtant* ſtill; we ſhould have ſpared him, if not upon his *own*, yet upon *Gods* account; for doubtleſſe, it had been more *honourable* to our *Religion*, for *us* to have ſuffered under *him*, then for *him* to ſuffer under *us*.

4. 'Twas an act, that brought a further *Guilt* of *Bloud* upon the Nation: alas! there had been *too much* bloud ſpilt on Engliſh ground already; *Subjects* had loſt *their* bloud, the *Kings* might well have been ſpared; wee had opened *veines* enough, That *Vena Baſilica* might have been let alone: ſurely, the *guilt* of *bloud* is *guilt* in *Graine*; 'tis no eaſie thing to waſh it off: *Deliver mee from bloud-guiltineſſe, O God*, ſaith *David*: David was guilty of *Adultery*, as well as *Murder*; yea but 'tis this *Murder*, this *Bloud*, which hee had ſhed, that *dogs* him, and *ſticks* upon his conſcience: well, and whoſe bloud was it? why, the bloud of *Uriah*, the bloud of a *Subject*: now, if the bloud of *Uriah* did ſo torment *King* David, O how would the bloud of *David* have tormented ſome poor *Uriah*? if *common* bloud be pretious, how pretious is bloud *Royall*? ſurely, *England* can give but a *ſad* account for the *bloud* of *Martyrs* in former ages, for the *bloud* of *Saints* in latter times, and how then ſhall we account for the *bloud* of the *Lord's Anointed*? but O that every *eye*, that *ſaw* this horrid act, could *bleed*! that every *eare*, that *heareth* it, could tingle! that every *heart*, that doth but *thinke* of it, could *mourne* before the Lord! But

Pſal. 51. 14.

2. Be

2. Be exhorted to give *reſpect*, *reverence*, and *honour* to our Soveraigne *Lord* the *King*: and that upon a threefold account.

1. Conſider, 'tis that wee *owe* Him, *Suum cuique tribuere*, To give *every* man his *owne*, is but *common* juſtice, *Render to Cæſar the things that be Cæſars*: You will ſay, *what* are *Cæſars* things? Surely, if the *Apoſtle* be a competent Judge, *Honour* is one: *Render Honour to whom Honour is due*: well, and *whoſe* due is it? *Honour the King*: Honour is the *Kings* due, and the *Subjects* debt. We can make ſome conſcience of *other* debts, why then not of *this*? *Money* wee pay where *Money* is *due*; *Rent* wee pay where *Rent* is *due*: why then ſhould wee not pay *Honour* where *Honour* is *due*? Sure I am, if wee owe *any* debt in the world, *this* is one: 'tis a debt which wee have *promiſed* to pay; nay more, wee have entred into *bond* to pay it: tell mee, are ſacred *Covenants* bonds or no? are ſacred *Oaths* obligations or no? if theſe things be obliging, is not *England* bound to pay this debt of Honour? Wee ſtood bound to pay this debt to our *former* Prince, and doubtleſſe, what wee left *unpaid* to the *Father*, wee are concerned in *juſtice* to pay to the *Son* and *Heir*: if wee formerly *miſſed* our *day*, and for *want* of *payment forfeited* our *bonds*, we are now concerned to pay both *Principall* and *intereſt*. *Mar.* 12.17. *Rom.* 13 7. *Pet.* 2.17.

2. Conſider, our *Soveraigne Lord* the King is a *fit object* of Honour, I mean not onely as a *Prince*, but as a *Saint*; not onely as a *King*, but as a *Chriſtian*; not only as a *Chriſtian*, but as a *Proteſtant*: 'tis ſaid of all hands, and believed, that a perſon he is of *Choyce* endowments; that God, who *now* hath made him *Great*, wee truſt, *long ſince* hath made him *Good*; God hath given him, as a *Crown*, ſo an *Head fit* to *wear* it; as a *Scepter*, ſo an *Hand fit* to *manage* it; Heaven crownes His *Head* with *Gold*, but his *Heart* with *Grace*: His *Honour*, His *Life*, His *Soule* ſeems *dear* to God; 'tis little leſſe then a *miracle*, that in *England*, I mean, at *Worceſter*, God preſerved His *Life*: 'tis little leſſe then a *miracle*, that in *France* and *Spain* God preſerved his *Religion*: you will ſay, our *Prince* in *England* could not want for *dangers*, who aimed at ſo much as *Hee*? again, our *Prince* in *France* and *Spain* could not want for *temptations* to *Popery*: O no, Hee had *enough* and *ſtrong* ones too: now may we not ſay in truth, the preſervation of his *life*, in the midſt

of

of so *great dangers*, argueth a *strange providence* of God *about* Him? but, the preservation of his *Faith*, in the midst of *such temptations*, argueth the *speciall Grace* of God *within* Him? Tell mee, doth Hee not seem *settled* in the *Protestant* religion, that could not bee *shaken* either by the *temptations* of *Papists* abroad, or the *discouragements* of *Protestants* at home? Had our *King* turned *Papist*, 'tis probable, that the *Pope* had brought him in through a *Sea* of *Blood*: but through mercy, our Prince continueth a *Protestant* still, and as a *reward* of his *Faith* and *Constancy*, *God* brings him in, *in peace*; Now, can wee *doubt* our Princes Religion still? Surely, if the *regaining* of *three Kingdomes* could not remove him, there is *nothing* else that can: nay more, if the *strongest* temptations could not *shak* his faith; doubtlesse they have *confirmed* it: if *storms* and *tempests* cannot *blow down* nor *break* the tree, they are wont to *root* it *faster*. Consider our Prince as a *King*, as a *Christian*, as the great *Confessour* of the *Protestant* Faith, you will find him every way an *Object fit* for *Honour*.

3. *God* himselfe seemeth in an high degree to *advance* our Gracious Princes *Honour*. Surely, where *God* honours, there *man* must honour too: it is our *Soveraigns* present case; that God, who *requires* an honour *for* him in his *Precepts*, doth now seem to *cast* much honour *upon* him, in his *Providence*. Do you aske mee, how? I answer,

1. God hath now *wonderfully wiped* off that *reproach*, which some unadvised persons had *cast* upon His Royall *Name* and *Family*. It was said by some, doubtlesse, God *disowned* His *Majestie's Person*: Surely, God had laid aside his *Majesties Family*: and why so? Why, his *Armies* were still *beaten*, his *designes* prevented, his *Friends* worsted and undone, his *cause* overthrowne, *himselfe* banished from Nation to Nation: nay some observed, that *where* ere he went, the *judgments* of God *followed* him close at heels: nay, it was made an observation in *Print*, that the *King* of *Spain* never *prospered*, after he had once been *civill* to the *King* of *England*.

But consider, are not poor *wormes* somewhat *bold*, that dare adventure *thus dogmatically* to *interpret* the mysterious providences of God? Surely, the particular dispensations of Providence are *Texts* so *hard*, that scarce one of a thousand can certainly tell what

what *comment* to put upon them: Particular Providences are not *plain rules*, but *obscure riddles*: 'Tis more safe to *adore* the *wisdome*, then *interpret* the *will* of the great God in his various acts of Providence. Yet notwithstanding, it hath been strongly asserted by some, & believed by others, that God had utterly *cast off* the *King* of *England*, and the *Royall Family*, and that upon this account, God suffered them to be still overthrowne, and at length *banisht*, and *driven* away. I answer.

1. In *Generall*, the *defeats* of Armies, *overthrows*, *banishments* are all but *outward crosses*; and so no argument that God *disowneth* any person whatsoever. *No man knowes love or hatred by all that is before him.* Ecc. 9. 1. Outward *mercies* do not alwayes argue *love*, nor do *afflictions* alway argue *wrath*. God may severely *punish*, when yet he hath no intent to *destroy*: God may *thunder* aloud over that mans head, whom yet he doth not mean to *strike dead* in the place. God's *Judgements* are not alway *swords* to *kill*, but *rods* to *correct*, and that in *mercy* too. *Ipsa Dei indignatio non aliunde est, quàm de misericordiâ*, Saith *Bernard*: God would not sometimes look as if he were *angry*: did not his very *mercy* move him: There is sometimes as much love in a *frown*, as in a *smile* from Heaven: there may be as much friendship in God's *harder blowes*, as there is in his *gentler strokes*: Surely the *viper* upon *Pauls* hand did not argue him to be a *Murderer*: No more doth God's *lash* upon any man's *back* argue that man to be a *cast away*. And as it is with *persons*, so it is with *causes* too; want of present *successe* is no convincing argument that God *disowneth* a cause: *Israel* flieth before *Ai*, and yet the cause was *Gods*. The *Turks* have prevailed often against poor *Christians*, and yet their cause is the *Devils*. No man can truly judge of causes barely by their *successe* or *miscarriage*. There are severall reasons, why God may suffer the better cause for some time to be worsted, as

1.) God, it may be, doth not like the instruments; the *work* is *good*, but the *tools* are *naught*: the work shall lie, till God provide some better instruments to effect it. Or

2. God's *time* possibly is not yet come. The *cause* indeed at present is Gods, yea but the present *time* is not his. It was God's purpose, that *Jericho* should be taken, yet not till the *seventh*

day be come. It is Gods purpose, that such and such a *cause* shall prosper, yea but it shall not prosper *yet*. The *Jewes* have a proverb, *Uuas ne comede ante tempus*, eat not Grapes before their season. Indeed, Grapes will appear to be sweet and luscious, yet not before the time of Grapes is come. It shall appear that God owneth such and such a cause, as holy and righteous, but not till the appointed time be come. It's true, Israel must come out of bondage, but Israel must not come out *yet*; now shall we say, that *Israel* was ever the lesse the *Israel* of *God*, because so long in *Egypt*?

2. In particular; the banishment of a *King* from his Throne is no sure argument, that God disowneth him. Indeed, it may argue some *present displeasure*, but not an *implacable anger*, to be in God. If God *banish* a Prince, it is a likely signe that God intends to *scourge* him at present, but tis no sure signe, that God intends to *cast him off*. I read of persons *dear* to God, and yet for a while
Gen. 12. 1. *banisht* too, *Get thee out of thy country*, Abraham the *friend* of God, and yet commanded from his country. *Flee into Ægypt*,
Mat. 2. 13. Christ Jesus the *son* of God, and yet scarce sooner *born* then *banisht*. *David* was, not only a *man*, but a *King* after Gods own heart, and yet this David is forced to *fly*; you'll say, why so? surely when God turn'd David out of his *Kingdome*, he did not turne him out of his *favour* too; when David had lost the *hearts* of his *Subiects*, he had not lost the *heart* of his *God* too; O no, there are other reasons why God is pleased sometimes to suffer his Davids, the *choicest* of Kings and Princes to be banisht from their Courts and Kingdomes: see why in 3 particulars.

1. God doth this to *correct* them for *sin*. This was David's case, David had *highly sinned*, upon that account, David is *thus* severely *punished*. David enters upon *Uriahs bed*, there's his *sin*; well, Absalom must enter upon *David's throne*, there's his *punishment*. At David's command, *Uriah* must *lose* his *blood*. at God's command, *David* must *lose* his *crown*, yet still God doth this in *mercy*, he *corrects* indeed, but doth not *reiect*; David is *banished*, but yet *restored*.

2. God doth this to punish the *sins* of *subiects*. Indeed 'tis
Hos. 13. 11. said, *I gave them a King in my wrath*: but surely, God doth not alway

alway *give*, but sometimes *takes away*. Kings in his wrath. Kings, if *evill*, are sore *judgments*, Princes if *good*, are signall *mercies*. Tis an argument of wrath, when God is pleased, either to *send* the one, or *remove* the other. Tis as great a *judgment* to have a *David banisht*, as to have a *Saul sitting* upon the throne.

3. God doth this in *mercy* to his banisht ones: the banishment of a Prince may look like a *losse*, and yet may prove his signall *advantage*, see why in 2 particulars.

1. The banishment of a Prince doth sometimes tend to *secure* his person. David is banisht into the *wilderneſſe*, and why so? alas! there was no *safety* for him at *Jerusalem*: when David could not be safe among *men*, God secures him even among *beasts*; tis more then probable, that David had lost his *life*, had he not left his *Throne*. And hath it not been thus with *our* David too? Had not our Gracious *Soveraigne* been *out* of *England*, doubtlesse he had long since been *out* of the *world*, had not he *left* his *crown*, surely he had *lost* his *head*; when God was pleased to *banish* his *person*, he did then but *secure* his *life*, the place of his *exile* was the place of his *safety* too; God indeed commanded him into *Egypt*, yea but he kept him there, only till *Herod* was dead.

2. The banishment of Princes makes them more *fit* to *govern*. You'l say, it is good for men to be *fit* for their own employment: things, though *good*, yet if not *fit*, do scarce content us; robes of *scarlet*, if not rightly *proportioned*, do rather *trouble* then *adorne*; a *straight* shoe, though made of *Gold*, doth rather *pinch* the foot, then *grace* it; surely, the *crownes* of Princes are mercies *only then*, when God *fits* their *head* to wear them. Government is not an *honour*, but a *burden*, that is too *heavy*, except the *shoulder* be first *prepar'd* to bear it; well, and *what* is it that fits a Prince to rule? surely, nothing better then *affliction*, and no affliction better then *banishment*. *Tooles* are not fit for their worke, till they have been put in the *fire*; the *axe* is not fit to cut, till it hath been upon the *Grind-stone*; a Prince is then most fit to *rule*, when he hath first learne what it meanes to *suffer*. *It is good for me, that I have been afflicted*: good for David a *Saint*, good for David a *King*, you'l say, why so? I answer, Psal. 119. 71.

Banisht Princes, when once restored, will likely prove re-

ligious

ligious Princes: the more religious our Princes are, the more fit they are to rule; if we discerne *Grace* in the Princes *heart*, we need not fear the *power* that is in his *hand*. Blessed will be the government of that nation, where God ruleth not only *over*, but *in* the *King*. Well, but what Princes more likely to be religious then *Banisht* ones? No King more *afflicted*, no King more *holy*, then *David*. *Manasseh*, when *banisht* into *Babylon*, went a notorious *sinner*, but *Manasseh*, when restored to *Jerusalem*, return'd a *Saint*. No *School* for *young* Princes like *affliction*, *it is good for a man to bear the yoke in his youth*, surely, if it be good for a *man*, it is much more good for a *Prince*, Kings, that have greater *temptations* to sin, do the *more* need *Antidotes* against it. And surely, no *Antidote* like *Affliction*, it *expels* the poyson already *drunke*, and *prevents* the *future* draught. It is not only the *holinesse*, but will be the *prudence* of Kings to banish those sins from their *Courts*, which have already banisht them from their *Kingdomes*; we trust, tis thus with our *Gracious Prince* this day: God hath thrown his crowne into the *fire*, not to be *consumed*, but *purified*: to *refine* the *Gold*, and *purge* away the *drosse*, God hath shewed him Davids *troubles*, that he might give him David's *heart*, and David's *mercies*.

Lam. 3. 27.

2. Banisht Princes, when once restored, will likely prove *righteous* Princes. Surely, it is hard for *Princes* to keep exactly within the bounds of justice; tis naturall for *mountaines* to *crush*, for *millstones* to *grind* to powder. When *power* is exercised without *controll*, it is too apt to degenerate into *oppression*. He, that meets with no interruption in his Government, is a rare man, if, being a *King*, he proves not, in some degree, a *Tyrant* too. David, one of the *best* of princes, becommeth an *oppressour*, as well as *Ahab*, one of the *worst*. Well, God, for David's *injustice*, driveth him from his throne, and what then? why, David, who, *before* his banishment, durst *murder* an *innocent Uriah*, at his returne, refuseth to *execute* a *blaspheming Shimei*, *Discite justitiam moniti*. If a Prince once *lose* his power, upon a recovery, his *interest* as well as his *conscience* bids him take heed *how* he use it. A King, once banisht, seeth by sad experience, that there is a *King* of *Kings* above him. It is true, God *sets* the crown upon the Princes head, but he doth not *nail* it there. Crownes are not on so *fast*, but God for sin can

take

take them *off* at pleasure; now, if God shall *wrest* the sword *out* of a Princes hand, and yet *restore* it back: me thinkes such a Prince will hardly draw the sword to *kill*, where it should but *defend*. O no, *The Kings throne shall be established in righteousnesse*: we trust, that's our case this day: we trust, that God, who at length restored our banisht Soveraigne, doth now intend to establish his throne in righteousnesse for ever. *Prov.* 25. 18.

3. Banisht Princes, when once restored, will likely prove *mercifull* Princes. Mercy is one of the *choicest Jewels* in a Princes *crown*. No prince like him, that hath *power* in his *hand*, and *pity* in his *heart*. Tis said of *Cæsar*, *Dando, sublevando, ignoscendo, gloriam adeptus est*, Cæsar got his glory by *giving* rewards, by *forgiving* injuries. The Princes *power* makes us *fear* him, but his *compassion* makes us *love* him. Now, the more a man's *sufferings* are, usually the more is his *mercy* too; *who* pitieth the *hungry* more, then he that hath been ready to *starve* himselfe? Tis said, *the Kings of Israil are mercifull kings*, and how so? alas, their *afflictions* were sore ones, *Non ignara mali miseris succurrere disco*, it is naturall for men to *pity* that in others, which they have *ground* under in themselves. Surely, afflicted *Princes* cannot but pity afflicted *subjects*: if the *head* have *aked* it selfe, it will find an *eye* to weep, for the aking of *every* member. David returneth from his banishment; his life, and his crown were saved: well, what followeth? why, here's his *mercy*, if David hath scaped, *Shimei shall not die*: well, is not this our case this day? We have a Prince of *affliction*, and we hope, a Prince of *Mercy* too; that God, who now puts a *Scepter* into his *hand*, hath laid the *rod* upon his *back*; and why so? why surely, as God now puts the *sword* into his *hand* to execute *justice*, so he hath laid the *rod* upon his *back*, to teach him *mercy*: God will not enable him with *power* to *punish*, till he first teacheth him *pity* to *spare*: sure I am, it is a King of *Mercy*, that England *needs*; and we trust, it is a King of *mercy* that England doth now *enjoy*; doubtlesse, it is an Argument of mercy, that a Prince, so highly *injured*, should so freely offer a *Pardon*, even before the Offendours *aske* it, we tast of his *Goodnesse*, before we see his *Person*: our King Proclaimeth his *Mercy*, before we Proclaime his *Soveraignty*: our Prince *confirmes* an Act of Oblivion, before our Parliament can *prepare* it: we are not yet upon *1 Reg.* 20. 31. *2 Sam.* 19. 23.

our *knees*; and yet, behold, our Pardon is in our *hands*! Tis a Gracious Prince, that pardons even at a *distance*, that sends his mercy *before* him, as if he were more ready to *spare* then *title*; more ready for a *Seat* of *Mercy*, then a *Throne* of *Majesty*; it is not easie to say, whether is greater, the *King's mercy*, or the *Subjects guilt*.

4. Banisht Princes, when once restored, will likely prove *Humble* Princes. *Manasseh humbled himselfe greatly*: where? not in *Jerusalem*, but in *Babylon*; not in his *Palace*, but in his *prison*. Tis not easy for a King, that sits upon his *own Throne* to *lie* low at *God's foot-stool*; for *Mountaines* to become as *Vallies*! for men *rich* in *purse*, to be *poor* in *Spirit*! for a King that weares a *Crown*, not to *lift up* that *head* that weares it! Surely, tis almost as easie for a King to *part* with a Kingdome, as not to *pride* himselfe in it: *Is not this great Babylon?* Tis infinite mercy, if the *thoughts* of Princes be not as *high* as their *Condition*: they have need of something to keep them humble, *ἀνθρωπος εἶ*, remember that thou art a *Man*. *Philip* a *King*, is yet but *Philip* a *Man*; if Philip the *King* be *proud*, yet let Philip the *man* be *humble*. *Agathocles*, once a *Potter*, becomes a *King*; upō his cup-board he hath his vessels of *Silver*, and vessels of *Earth*: the vessels of *Silver* speak a *King*, the vessels of *Earth* speak a *Potter*; his vessels of Silver mind him, that *Agathocles*, now a *King*, must be *noble*; his vessels of Earth mind him, that *Agathocles*, once a *Potter*, must not be *proud*. Doubtlesse, Kings and Princes need some *Memento* or other, the *finest* of Metall stands most in need of some *allay* to temper it. God seeth fit, that in the *Diadems* of Princes there should be *Thornes* as well as *Jewels*; Thornes to *prick* their veines, as well as Iewels to make them *swell*; God seeth fit, that in the Crownes of Kings there should be a *weight*, as well as a *Lustre*; the head must *ake* as well as *shine*. But now, if *lesser* afflictions will not Humble, *greater* shall; if *rods* will not serve, *Scorpions* shall; when God will humble a King, if the *crosse* of his Crown will not do it, the *losse* of it shall: that Prince must *part* with his *kingdome*, rather then *keep* his *sin*; and may not this be our case this day? God hath dealt severely with our *Gracious Prince*, and why so? we trust, to *make* him *Humble*.

5. Banisht Princes, if once restored, may likewise prove *Great* and

2 *Chron.* 33. 12.

Dan. 4. 30.

and *Glorious* Princes: you know, if men build *high*, they lay their foundation *low*: 'tis thus with God; *Joseph* must be made the *Second* man in Pharaoh's *Kingdom*, yea but Joseph must first ly a *Prisoner* in the *Gaol*: *Daniel* must be made *Ruler* over all the province of Babylon, yea but Daniel must be made a *Captive* first; *Christ Jesus* ascends into the *highest heavens*, yea but first hee must down into the *lowest hell*: 'Tis said, *Hee, that humbleth himselfe, shall be exalted*: wee may also say, hee, whom *God humbleth*, shall be exalted: it is God's usuall Method, whom he intends to *advance*, he first *degrades*: as for *Saints*, that of the Poët is true —*tolluntur in altum Ut lapsu graviore ruant.*— God *mounts* them upon *high*, that their *fall* may be the greater; but as for *Saints*, God layeth them *low*, that their *rise* may be the *higher*. Well, and who can tell, but this may be God's design this day in England? who knoweth, but God hath kept our Gracious *Soveraigne low*, on purpose, to mount him *higher*? It's true, it may be our *Prince*, till now, was not *fit* for his *Throne*; yea and it may be, till now, his *Throne* was not *fit* for him. Some persons, in their Minority, grow but little; yet afterwards they shoot up apace, our King, in his Minority, hath been at a *stand*: but now, who can tell, but God intends to adde *many cubits* to his stature? *Diamonds*, soundly *rub'd*, shine the *brighter*: *Spices*, soundly *bruised* and pounded, smell the *sweeter*: never doth the *Sun* seem more glorious then after an *Eclypse*: and who can tell, but God hath kept *England's Sun* under *clouds* of obscurity, that at length his *beames* may breake out with greater *lustre*: what *Israel's David* saith of himselfe, wee trust, may be said of *Englands David* too: *Great is his glory in thy salvation*! The greater his *sufferings* were once, the greater his *Honour* now: the *heavier* his *crosse*, the *brighter* his *Crowne*. Mat. 23.12. Ps. 21. 5.

6. Banisht Princes, when once restored, will likely prove *beloved* Princes: Never did David see more of his peoples *affection*, then at his *returne* from his banishment: David was now the more in the *heart* of his Subjects, because he had been out of their *eye*. That of the *Roman Orator* is usually true: *carendo magis, quam fruendo, bona intelligimus*: wee see and prize the goodnesse of things rather in their *want*, then in their *Enjoyment*: never did that *woman* so highly rejoyce over her little piece of *Silver*, till it came to

this

Luk. 15. 9 this, *I have found the piece, which I had lost.* Never did that *Father* so much rejoyce over his *Prodigal* son, as when it came to
Luk. 15. 24. this: *This my son was lost, and is found.* things of any value, if once *lost*, are valued *higher*, upon a *recovery*; to *want* their *possession* is the best way to *raise* their *Price*.

Well, and hath not *God* raised the *Price* of Kings this day in *England*? I am perswaded, our Gracious Prince is not more welcome to the *house* of the *King*, then to the *hearts* of his *Subjects*; do not ours *soules* stand as wide *open* to receive him as his *two Gates* possibly can do? God hath given him the command, not of our *purses* onely, but of our *affections* too; tell me, who can, whether *England* hath shed more *Teares* of sorrow for the *losse* of the *Father*, or *Teares* of *joy* for the *restitution* of the *Son*? Surely, never did any King of England *die* more *lamented* then the *father*; never did any King of England *come in* more *desired* then the Son; and why so? alas! England hath sorely *wanted* her King! Sometimes *Anarchy* hath been our *Grievance*, and what wonder then, if *Monarchy* prove our *joy*? we have sometimes groaned under the *Tyranny* of a *Common-wealth*, and what wonder then, if wee *rejoyce* under the *Government* of a *King*? I am perswaded, if God had not *removed* our King, wee had *prized* and loved him lesse, the Advantage is his as wel as ours; what, by his Banishment, he hath *lost* in his *Revenues*; by his returne, he hath *gain'd* in the *affections* of his people. Now, the result of all is this; when God banisheth a King, he may intend him mercy; and consequently, a Kings banishment can be no Argument that God disowneth him.

2. God hath *remarkably* owned our Gracious King in the dispensations of his Providence: indeed, it is no easy matter to understand the voice of God speaking by his Providence; yet so far as man can *rationally* become Gods *interpreter*, this voyce of his Providence seems to whisper this language, Namely, *that the King of England is a King in favour with God*; see how God seemes to own him in two Particulars:

1. God seems *remarkably* to own our Gracious King in the *preservation* of his *life*. Surely, when God is pleased *wonderfully* to interpose for the preservation of a Person, it looks like an Ar-

gument

gument, that God hath ſomething more then *Ordinary* to doe *for* and *with* that Man. Now, that this is our Kings caſe, I ſhall evidence by theſe *two* Particulars;

1. God did *Wonderfully* preſerve the *life* of our King in the *day* of battel. But, you will ſay, for a *perſon* to *eſcape* in a battel, is that a *Wonder?* I anſwer, our *Kings* eſcape that day was more then *Ordinary*; for

1. The *Army* that *purſued* and fought the King, I mean, at *Worceſter*, was much more *numerous* and ſtronger then his *own*. His own Army, though conſiſting of ſome *thouſands*, yet compared with the Rebels army, looked but as an *handfull* of men. Poor Prince! he is encompaſſed round with *men* and *malice*, with *ſtrength* and *hatred*, and yet behold, he ſcapes!

2. Our Kings own army was quite *broken* to pieces, his men generally *routed* and *taken*. Alas! what *humane* helpe had our *King* that day but his Army? under God, his defence lay only in his men about him; but alas! his ſtrength is quickly gone, his Army ſcattered, the King left, as a *lamb* in the midſt of *Wolves*, and yet ſecure!

3. Multitudes of men were ſlaine round *about* the King. It is ſaid, many *hundreds* of *ſubjects* fell that day; and yet the *King*, who ventured himſelfe in the battel as well as others, muſt ſurely *ſcape*: doubtleſſe, God, who is the *Lord* of *Hoaſts*, had given the *ſword* a *charge* concerning his Sacred perſon; the *bullets* had no *Commiſſion* to touch *him*, who was the Lords anointed.

4. There were but a *few perſons* of *Quality* eſcaped that day beſides the King. When *others* are *ſlain*, the *King* is *alive*: when *others* are *taken*, the *King eſcapes*; God preſerveth his *Perſon* from the *violence* of *men*, his *life* from the *ſtroke* of *Death*; his Majeſty becomes a *Priſoner* neither to a *Gaol* nor to a *grave*.

5. It was the *Kings perſon* that was *chiefely aymed* at. *Subjects* ſlain and taken were but a *petty booty*, the *great* prey

 deſired,

desired, was the *King*; to overthrow his *whole* Army, and to misse of his *own Person*, was not counted *halfe* a victory. His great Enemy aimed at the *Kingdome*, and consequently, at the *King*; but surely, the Kings *Personall escape* was a great *Allay* to the *overthrow* of his *Army*; it was but a cold conquest to *get* the *day*, and *misse* their *prey*; to *win* the *field* and *lose* the *King*, but however, as the Kings escape did *lessen* the *joy* of his *enemies*, so it doth *magnifie* the *mercy* and *providence* of his *God*; tis next to a wonder, that he, *almost alone*, should escape, who *almost alone* was *struck* at: doubtlesse, had the King that day been a *conquerour*, God had been lesse seen in his *victory*, then in his *escape*; lesse seen in the *field* then in the *wood*; It was a more wonderfull Providence for God to secure him *in* a *defeat*, then to save him *by* a *Conquest*.

2. God did wonderfully preserve the *life* of our King *after* that fatall *day* of battel. Indeed, through mercy, the King *quickly* scaped from *Worcester*; yea, but he could not so quickly scape from *England*; he had scaped the *sword* of open *enemies*, yea but he might easily have fel into the *hand* of treacherous *friends*; *one man* might have done him that mischiefe, which an *whole army* could not do: an *army* could not *kil* him, & yet a *single Person* might have *betrayed* him. Poor prince! go whether he will, dangers attend him stil; but now, here is the Providence of God; he, that saved him upon the *Mount*, saved him in the *vally* too; that God, who preserved him in the *field*, preserved him in the *city* too; and surely, the Providence of God was seen as much in preserving the King in the *day* of his *retirement*, as in the *day* of *battel*.

See why in *four* Particulars,

1. Consider how hard a thing it is for a *King* to be *concealed*. Alas! Kings and Princes are *Publique Persons*, more Generally known, especially in a time of *warre*, then other men. 'Tis an easy matter for the *low shrub* to lie *hid*, but the *tall Oak* will be *visible*; you may pull off the *leaves* of a *Cedar*, yet its own heigth will discover what tree it is, so here,

there

there is that *Grandour*, that *Majesty* in a Prince, that is apt to betray him, even under a *disguise*. If a *Gentleman* may be known by his *face*, much more may a *Prince* be known by his *Majesty*.

2. Consider how *strict* a *search* was made after the King, when he had escaped. It is true, the prey was now got out of *sight*, yea, but how many *packs* of *bloud-hounds* were immediately sent to pursue? there is no safety for the King in England, but alas, how shall he get beyond the Seas? it seemes a thing almost impossible, and why so? why surely, becaus there is a *search* in the *City*, a *search* in the *Country*; not a *port-town* in *England*, but a *trap* is set to catch him! tell me then, how can that Prince scape, for whom it seemes as *Impossible* to be *safe* upon the *land*, as to get to *Sea?* surely, our resolve must needs be this, it was *digitus Dei*, the finger of God was in it. But

3. Consider how *dangerous* it was for any man to *entertaine* and *conceale* the King. It is true, to *entertain* the *King* in his *low* estate was every man's *duty*, yea but it was every man's *danger* too; to *conceale* the *King* was then an *high act* of *Loyalty*, and yet not to *betray* him was proclaimed an *high act* of *Treason*; a subject could not do his *duty* without the Imputation of *sin*; we could not endeavour the *Preservation* of the King without the *hazard* of running upon our own *ruine*; and yet notwithstanding all this, Persons there are of Gods Provision, who to *save* the *Kings* life, resolve to *venture* their own, now, here is the Providence of God, God saves both *King* and *them*; both are in *danger*, yet both *escape*.

4. Consider what a *reward* was promised to him, who should *Discover* the King. Surely, considerable *summes* of money are strong *temptations*, especially, to persons, whose *spirits* are as *base*, as their *estates* are *low*; Judas betrayeth the *Son* of God for *thirty* pieces of Silver; and might not the *bloud* of our Gracious *Soveraigne* have been sold for a *thousand pounds?* surely, men that would not refuse to *conceale* him for

fear, might yet have been tempted to *betray* him for *gaine*: by *undoing* the *King*, a man might have *made himſelfe*: and yet behold, the King is ſaved! and if ſo, wonderfull is the Providence of God in his preſervation, the King ſhall not dye by the *ſword* of *enemies*, nor miſcarry through the *Treachery* of *friends*. But

2. God hath now *wonderfully* owned our King in his *reſtitution*. Surely, that *Argument*, which ſome men lately pleaded *againſt* the King, may now, upon better grounds, be pleaded *for* him. If the *croſſe Providences* of God, which *once* befell our King, might be looked upon as ſo many *Frownes* from heaven, why may not the *ſucceſſefull Providences* of God, that *now* attend him, be looked upon as *ſmiles?* it was lately ſaid, ſurely, God *diſowneth* the King, becauſe he is *baniſht*, and why then may it not now be ſaid, ſurely, God *owneth* the King, becauſe he is *reſtored?* if *former overthrowes* were an Argument of *wrath*, why then ſhould not *preſent ſucceſſe* be an argument of *love?* and the rather, becauſe the *preſent reſtitution* of our King hath in it *much* of *wonder*, whereas his *former defeats* and baniſhment had *none* at all: ſurely, that the *weaker* army (and ſuch was our Kings) ſhould be beaten by the *ſtronger*, that a Prince, driven out of his *ſtrong holds* by a more *potent* Army then his own, ſhould alſo be driven out of his *Kingdome*, hath *nothing* of *wonder* in it; but now, that a Prince *thus driven* away, ſhould be *thus reſtored*, is *next* to a *miracle*; the reſtitution of our King, as it is a *great* mercy in *it ſelfe*, ſo it is a mercy *wonderfull* in its *Circumſtances*. Conſider it in 3 particulars.

1. The reſtitution of our King was a mercy *long deſired*, and *often attempted*, but ſtill all in *vain*. Surely, the *longing deſires*, the *frequent attempts* of the Nation to bring back the King, ſeeme to argue, that his returne is looked upon as a *choice mercy* indeed, but the *conſtant fruſtration* as well of our *attempts*, as our *deſires*, ſeemes to argue, that the returne of the King was a mercy not eaſily to be *obteined*.

The

2. The reſtitution of our King was a mercy at *this time* little expected: our *deſires* for our King were *great*, yet our *hopes* but *little*; the nation had more reaſon to *wiſh*, then to *expect* a King. When we looked upon the *greatneſſe* of the *mercy*, we could not but *beg it*; when we looked upon the *difficulty* of the *mercy*, we could not but *deſpaire it*. Had ſome *Prophet*, a *few* months ſince, foretold us, that by *this day* our King ſhould be upon his Throne, *Caſſandra* like, he had ſpoke *truth* indeed, but *ſuch* a truth, as *few* in England would have *believed*. To have given Credit to *ſuch* a Prediction, would have been judged a *raſh* and *fooliſh Preſumption*, rather then a *Rationall* Act of *faith*. For

3. The reſtitution of our King was a mercy at *this* time more *oppoſed* then ever. You know, the King was formerly oppoſed by the *ſword*, yea but now he muſt be oppoſed by an *Oath*; men, that *formerly* had engaged *but* their *lifes*, muſt *now* engage their *ſoules* againſt him; tis not *now* enough for men to act with an *armed hand*, but they muſt act with an *armed Conſcience* too; that men may forget, that it is *Treaſon* to *exclude* the King, it muſt be made a *ſin*, a *breach* of *Oath*, ſo much as to *own* him. Thus, thus did men fortifie againſt the King their *Intereſt* with *ſtrength*, their *Treaſon* with *Religion*.

But alas, what *ſtrange* tranſactions are theſe! that men, who deſired to *look* like *Saints*, ſhould *act* like *Devils!* that men, who *once ſware* to *defend* the King, ſhould *now abiure* him! well, is *this* a time to *expect* our King? the *door* ſeems not only *lockt*, but *barred*, and *walled* up againſt him, and *how* then ſhall our King *come* in? why now, behold, here is the *wonderfull* Providence of God! God opens a *back door* to let in our Soveraigne, an *inconſiderable* number of men from *Scotland* muſt defeat *Englands* victorious *Army*, and that without *one Blow*. Sure, admirable is the mercy and wiſdome of God in this Providence of his; to prevent the *invaſion* of a *forreine* Army, God brings home our King by his *own ſubiects*; to prevent the *effuſion* of *bloud* amongſt *our* ſelves, God brings

home our King in *peace*. May we not say, *O Lord, how wonderfull are thy works in England this day?* that God should bring in his anointed one, when they, that *opposed* it, had least cause to *fear* it! when they that *desired* it, had least cause to *hope* it! that God should bring him in without the *suspicion* of his *enemies*, without the *expectation* of his *friends*! O surely, *it is the Lord's own doing, it is marvellous in our eyes!* Sure I am, if the *Guilt* of high *offendours*, if the interest of rich *Purchasers*, if the *power* of a puissant *army*, if the *fear, malice*, and *policy* of a *pretended Parliament* could have *kept* him *out*, *England* had never *enioyed* him. But, *God seeth not as man seeth*; God turnes the *army* out of *London*, the *Grandees* themselves out of the *Parliament* House, and so, not a *man* openly opposing, to his *own Glory* and *our comfort*, brings home our *King*: we can say in the words of the Text, blessed be God, *Our Lord the King is come againe in peace to his own house.*

And here I should have put a *Period* to the *tediousnesse* of this *Discourse*, and the *trouble* of the *Reader*; only I thought fit yet to adde a few words 1. to his *Maiestie's friends*, and 2. to his *Maiesty himselfe*.

1. To you who *are*, or at least *pretend* to be His Majesties *best Friends*, and most *Loyall Subjects*, a word of *advice* in two Particulars,

1. Be advised, that you do not *Idolize Instruments*. God hath now wrought a *signall* deliverance for this Nation of *England* in the restitution of *his King* and *ours*; God hath given in this Mercy by *miraculous* wayes and means; Surely, the *worke* is *Gods*, and if so, let the *glory* be *his* too. Not but that there is a great *respect* and *honour* due to our renowned *Generall*, who is indeed a *Glorious Instrument*, but still in the *hand* of *God*; God hath highly honoured him *in* that work and we should be very unthankfull, if, in his place, we doe not honour him *for* it; but still though we may look

upon

upon the inſtrument, yet we muſt look *above* it; let us be *thankfull* to inſtruments, but withall, let us be *ſober* too; let us give *man* what is *man's*; but *God* what is *God's*, *pay* the *one*, *rob not* the *other*.

2. Be adviſed, that you doe not *abuſe* this ſignall Mercy of God to us and ours; it is ſad to conſider, that many *Gentlemen* and others, who pretend to be the moſt *Loyall Subjects* of England, do, upon that account, grow moſt *prophane*. Some men's *Allegiance* is litle evidenced, but only in *drinking* his Majeſty's *health*; men, never *valiant*, but when halfe *drunk*; never *more for* the *King*, then when they are not *for themſelves*. Sure I am, ſuch perſons are like to doe the King more *injury* in the *Taverne*, then *ſervice* in the field; inſtead of drinking the Kings *health*, I feare, they have drunk *one* Kings *death* already; they mingled the *Kings Blood* with their *owne wine*. Certaine it is, that many of our late *Gracious Kings Friends* proved the *worſt* of his *Enemies*; *they* were the men, that *ſhamed* the *Cauſe* which they *owned*, and *deſtroy*-the *King*, pretending to *defend* him.

Gentlemen, if you looke upon our *preſent Soveraigne* as a *Prince* likely to *encourage prophanes*, I muſt tell you, that *you* do the *King* more *wrong*, then *they*, which lately looked upon him, as the *Common Enemy*. It is not eaſie to ſay, whether the *King ſuffers* more by the pretendly *pious Rebell*, or by the *prophane* pretended *Loyaliſt*; the *ſins* of a *prophane* Loyaliſt *draw* that ſword, which the *hands* of *Rebels fight* with; the *rebell kils* with a *Threatning*, the *prophane* Loyaliſt *wounds* with a *Complement*.

But how ever, if by the *reſtitution* of our *King*, men expect a *reſtitution* either of *prophanes*, on the one hand; or *ſuperſtition* on the other: I do not doubt, but as *God* hath *diſappointed* the ſad *feares* of his *Saints*: ſo alſo our *King* himſelfe will *diſappoint* the *wicked hopes* of *ſinners*; God hath given us a *King*; a *mercy*, wee hope, that will prevent the *ruine* of our *Nation*: yea but God hath given us, wee truſt, a *pious*

King

King; a *Mercy*, that will prevent the *ruine* of our *Religion*; *Gentlemen*, if you are *for* the *King*, be also *for God*; O *remember* to *Render unto Cesar, the things that are Cesars*: but, O *forget* not that which followeth, *Render to God the things that are God's*: Be *Loyall*, but, be not *prophane*: *Honour the King*: but withall, *Feare God*: Why should man *pars asunder* what God himself hath *joyned together*? But,

2. To His *Gracious Majesty* himselfe, a word, 1. of *Apologie*. 2. of *Request*.

1. A word of *Apology* for *my selfe*: *Who am I that I should speak unto the King!* but, O my *Dread Soveraigne*, I am *one*, though the *meanest* of those, that love your Majestie's *Sacred Person*, and shall, *to death*, *obey* Your Sacred *commands*: I have a *soul*, as well as a *Sermon*, to *welcome* You to Your *Throne*: nay, I can yet, with *modesty*, say a little more: I ever owned Your *Majesty*, as my *King* and *Father*, even then, when your *Majesty* seemed *far* enough from *recovering* your Kingdome. Indeed, I had not an *hand* able to *fight* for your *Majesty*, nor an *estate* able to *contribute*: yet I had an *heart* to *pray*, a *Tongue* to *Speak*, and a *Pen* to *write*; that, which was then my *hazard*, is now my *comfort*; and, I hope, a *sure Testimony* of my *Loyalty* too; Surely, *Respect* to a *Prince*, when *attended* with *danger*, needs no *witnesse* to prove it selfe to be *right Allegiance*. Indeed, *duty*, when done with *safety*, may seeme to *lose* it's *Nature* and *Name*: but *duty*, when done in *danger*, seemes to be done *out of Duty* indeed. *Allegiance* to a *King*, when it is *surely safe*, and *possibly* may be *advantageous* too, may be interpreted as a *bare compliance* onely: but *Allegiance*, *void* of *hope* and *full* of *feare*, lookes like *it selfe*, and deserveth it's *owne name*. That wee, who *ever* continued your *Majesties Loyall* Subjects, did not do our *whole* duty, argueth the *weaknes* of our *courage*: yet, that wee *did* do *a little*, argueth the *sincerity* of our *Obedience*: and if so, if our *former Respects* to your *Majesty*, in your *sufferings*, must be acknowledged to flow from *Conscience*, I hope, our *present respect* can not *reasonably*

ſonably be judged to proceed from *flattery*. I dare not thinke, that the *Allegiance* of *Loyall Subjects* ſhall *loſe* it's *name*, becauſe our *King* hath *recovered* His *Crowne*. But, I ſhould not *at all* have *mentioned* what we have *done*, were it not my *onely argument* to prevaile for your *Majeſty's Pardon* for what I have now to *ſay*, and that in *two words* of *Requeſt*.

1. A word of *requeſt* for *my ſelfe* and my *fellow ſubjects*; Dread *Soveraign*, we have *all*, more or leſſe, had our *miſcarriages* towards your *Majeſty*; I am Bold, in the name of all, to beg your *Majeſty's Pardon*; to *preſſe* your Majeſty with *Arguments*, were to *diſtruſt* your *forwardneſſe* to mercy; were not your mercy *eaſily* obtained, I ſhould intreat ſome *better Oratour* to *beg* it. I cannot more *highly magnifie* the *mercy* of our *King*, then by ſaying, that it ſeems as *great* as the *miſcarriages* of his *ſubjects*; ſurely, England ſtands guilty of a *thouſand* miſcarriages; and yet, I underſtand, there is with *our King*, as with *our God*, But *one* ſin *unpardonable*: and why that one? Surely, there is *mercy* enough in our *God*, and in our *King*, to pardon even *this* ſin alſo; but there is not a *Capacity* in the *ſin* it ſelfe to *be pardoned*; it *might* be pardoned, but *cannot*.

Dread Sir,

As to the *Death* of your *Royall Father*, (now with *God*) I think, this diſcourſe doth ſufficiently evidence, that my ſoule *abhorres* the *act*, as *abominable*; and the *Grand Contrivers* of it, as *Notorious*; I do not become *their Advocate*, nor *plead* for them, who, I hope, have nothing but *repentance* and *ſhame* to plead for themſelves: But, *Sir*, there are ſome *petty Traytours*, ſome *Under-Rebels*, who, as they *now need*, ſo, I hope, *in time*, by *teares* and *obedience*, may *deſerve* your *Majeſty's mercy*. There are ſome perſons amongſt us, I dare not ſay, men of *more religion* then *Loyalty*; but I am perſwaded, men of *more Conſcience* then *Knowledg*; perſons,

whose *blame* lieth more in their *heads*, then in their *hearts*; persons indeed, who have *acted* against your Majesty, yet what they have done, they have rather done by *other* men's *heads*, then their *own hands*. It is *far* from me to *excuse* the *sin*, yet would I fain *interpose* for the *Person*, when I consider, what *these* men have *done*, indeed they look like *objects* of *justice*, but when I consider, what they have *been* and *are*, persons indeed *drawn away*, but easily *reducible* to their *Obedience*, I would faint recommend them to your *Majesty*, as *objects* of *mercy*. But why do I beat the air? Why do I *plead* for that which seems already *granted*? I should rather *thankfully acknowledg*, then *humbly beg* your Majesty's *mercy*, onely thus, we beg a *Pardon*, an *act* of *Oblivion*, that may be *passed*, not only in a *Parliament House*, but in your *Majesty's bosome*.

2. A word of *Request* for *God* and his *Church*.

Dread Soveraign,

I have often pleaded with *God* for your *Majesty's Interest*; pardon me, if I now plead with your Majesty for the *Interest* of *God*. I need not *mind* your Majesty of that, which, I know, you can never *forget*; Onely thus; *God* hath *now* done *great* and *Glorious* things for your *Maiesty*: and surely, God doth *now expect*, that your *Maiesty*, in the sense of his *Mercy*, your kingdomes *necessity*, and your *own duty*, should *do great* things for *God* and his *Church*.

God hath now, we trust, *established* your *Maiesty* upon *your Throne*; And O may your *Maiesty* exalt *Christ* upon *His*: God hath made your Majesty the *Protectour* of your *own subiects*, and O may your *Maiesty* be the *Protectour* of *his Saints* and *Servants*! the *Church* of *England* hath now *too much* need of a *Prince*, (and therefore of your *Maiesty*) that may not only be *stiled*, but *bee*, a *Defender* of the *Faith*. God hath now restored your *Maiesty* to the *Government* of *Our State*;

State; And O may your *Majesty* restore and settle a *righteous Government* in *Gods Church*! the want of a Government hath bred *Confusions* in our *State*, and *distractions* in our *Church*: for want of a *fence*, the *boar* and the *fox* have got into the *Vineyard* of Christ: the Bore *strikes* at the *Vine*, the Fox *eates* up the *Grapes*. For want of *hirdles*, the poor *sheep* of Christ have *wandred*, and fell among *devouring Wolves*. Now, the *Lord* make your *Maiesty* more and more sensible of *his Mercies* and his *Church's Miseries*! the Lord make you a *Nursing Father* to *Sion*, but a *Step-Father* to *Babylon*! As your *Maiesty* hath been a *King* of *Prayers*, so may you be a *King* of *Prayses* too! The *Lord* increase the *honour* of your *Temporall Crown* on *Earth*! but *above* all, the Good *Lord* prepare your *Maiesty* for the *Weight* of an *immortall Crown* in *Heaven*! In the mean time, O may your *Maiesty* be, the *love* of *Saints*, the *fear* of *Sinners*!

FINIS.